still be forced to proclaim her one of the greatest benefactors of humanity. . . . It is a most interesting fact that, despite its theory of natural causation, Greek medicine was blind to the fact of contagion, or direct transmission of disease. But in the Old Testament we have a methodic inspection of a leper by the priest who, according to the diagnosis, isolated the patient temporarily or permanently, and admitted him again to free intercourse only after indubitable convalescence or cure. . . ." [1]

It is not remarkable, in the circumstances, that throughout the ages the Jew has shewn a remarkable predilection for the healing art, and that in all epochs his skill has been recognised. In the Middle Ages, half of the best-known Jewish scholars, philosophers, and litterateurs — men like Moses Maimonides, Jehuda haLevi, Immanuel of Rome, and so on — were physicians by profession ; a striking illustration of the respect in which that calling was generally held. The great bibliographer, Moritz Steinschneider, who devoted much of his life to a study of the Jewish contributions to mediaeval science, was able to enumerate no less than 2168 Jewish physicians, who were of sufficient eminence to be recorded and who flourished between the Dark Ages and the eighteenth century: yet his list is manifestly incomplete, and for some periods could easily be doubled. The record, deeply impressive for the Middle Ages, becomes in modern times of almost overwhelming importance.

The Talmud preserves some scattered

notions of ancient Jewish therapeutics. The earliest extant specifically medical document of Jewish authorship is, however, the well-known compilation of "Asaf Judaeus" who (according to the most recent researches) flourished in

idea of direct prophylaxis was first applied in Europe only in the fifteenth century, when, subsequent to the ravages of the Black Death, the public officials of Marseilles and Venice first organised a system of sanitary control for incoming vessels,